passers-by may slake their thirst. This also reflects the fact that the retention of surplus water is considered an act of bad faith by a person's neighbors; and the latter fact in part makes it necessary for irrigation water upstream to be properly carried out and led off, and thus that holdings under irrigation be leveled and conveniently prepared.

B) Usage of Water in General:

Utilization of water in the Rif presents three facets which are common to all societies: utilization by animate beings, by (or for) lands, and by (or for) industries. Rights of preference are also the same, and in the same order: first, animate objects, the surplus for lands, and what remains, for industry, which in the Rif is represented by turbine water mills (dhasirth w aman, pl. dhisira w aman), which in times of excessive dryness or drought do not have the right to utilize water from those irrigation channels which divert or subtract the flow from the principal ditch.

C) Water Points for Men and Animals:

Water points in Rifian villages whose liquid content is destined for human and animal consumption are not regulated by any by-laws other than that of designation of the hours in which men may go to them; the rest are reserved for women, for whom it is also customary to reserve, beforehand, and whenever possible, fixed points for washing and bathing. For this reason, if the village contains diverse water points, one is used by the women and another by the men; and the surplus water is channeled toward a pond (agirman, pl. igirmamen), which forms the common watering place for the animals as well as a malarial focus from which it is difficult to extinguish the mosquitoes.[118] The

753 Most sickness is attributed to evil spirits,
796 the djnoun. These creatures are held responsible for malaria,
[164] epileptic and paralytic seizures, rheumatic and neuralgic pains, cholera, whooping cough, smallpox, and so forth. The djnoun themselves are usually invisible but can take the shape of an animal or human. When a person falls ill it is believed that either a djnoun has possessed him or he has been given the evil eye.

755 There are various methods of purging oneself of the djnoun,
782 generally involving animal sacrifice either at a saint's tomb or mosque. Although the Moroccan government has set up medical
657 facilities in the rural areas, the local doctors and nurses
743 admit that the vast majority of illness is treated in the tradi-
755 tional way. This is especially true of the women who are cul-
[562] turally prohibited from going before a stranger for a medical examination.

751 Investment is not only made to remedy the effects of the
782 djnoun after the fact, but also as a preventive of such effects. To prevent the evil effects of the djnoun an animal is sacrificed before the building of a new house (Westermarck 1920:34), when the digging of a well commences, and again when water is reached (Ibid.:71).

754 Another form of magic over which the Riffian is much disposed to worry is the evil eye. Most people in this society believe that a glance or stare from certain persons can produce an evil spell. Everyone has the potential to give the evil eye